The AMERICAN FRIEND

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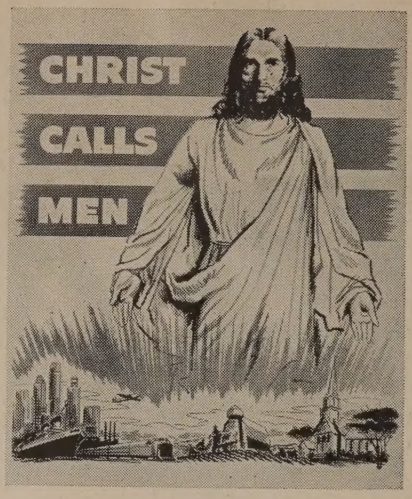
Quaker Men Day February 12

Men of Quakerdom will rally to the call of Christ by observing Quaker Men Day in their local Meetings next month. The date for the observance suggested by the Executive Council of Quaker Men is Feb. 12 but local Meetings may use another Sunday in February if it is more suitable.

The primary purpose of Quaker Men Day is to encourage a wider participation of men in the worship service and the general church program. On that day the men of the Meeting will assume most of the responsibility for the worship hour. They may make up the choir, provide special music, furnish devotional leadership, and in many instances may share in the inspirational message.

The Quaker Men Day program also will provide information about the men's movement among Friends and give Friends an opportunity to support it. If Quaker Men have been active in the local Meeting, mention will be made of their projects and concerns. Also , the activities and program of the Yearly Meeting Quaker Men and the national organization of Quaker Men will be presented, and an offering received for the support of the Quaker Men program.

On the national level, Quaker Men sponsored the raising of funds for the new Central Office Building and now have an office in it with a part time secretary. The first national conference of Quaker Men was held in California in 1954, and another is planned at Wilmington, Ohio, in October 1956. Notification of Removal forms are being furnished free to Monthly Meetings in an effort to help solve the nonresident problem among Friends, and the Quaker Men office provides organization, program and



project helps for local and Yearly Meeting Quaker Men groups.

The above picture was used by United Churchmen in the observance of Churchmen's Week but is applicable to men's work any time as Christ's call to men in all walks of life continues from generation to generation, century to century.

Merritt Murphy

The Day of The Lord

The ancient prophet Isaiah uses an expression, "the day of the Lord" to indicate the judgment which comes upon people who persist in sin. Not only is there the Day of Judgment which men must consider, there are judgments borne on sin by the waves of life's stern circumstance. To the modern ear "idolatry" sounds strangely obsolete. And when Isaiah talks about a land "full of idols" we find it difficult so to picture the United States. But idols are more than sticks and stones; they are the worshipped creations of hearts which will neither listen to God nor obey His voice. Accordingly, the vividness of the old bard's warnings is not lost upon us when he intones, "In that day men shall cast away their idols of silver, and their idols of gold, which have been made for them to worship, to the moles and to the bats; and go into the caverns of the rocks and into the clefts of the ragged rocks, from before the terror of the Lord, and from the glory of His majesty, when he ariseth to shake mightily the earth."

The construction of bomb shelters and radar defense gives mute testimony in our day to the fears which arise from sin's power; and in this sense it *is* the terror of the Lord—the terror of God's laws whereby sin metes out its punishment. Let us take our greed for money, our desire for cozy comfort, for aesthetic satiety, our petty or lustful pleasures—let us take these gods of ours and throw them to the moles and to the bats which inhabit the caverns of our fears. Let those unseeing creatures worship the unseeing gods; we will declare, like old Joshua, "as for me and as for my family, we will serve the Lord."

Arthur O. Roberts
George Fox College
Newberg, Oregon

Peaceful Coexistence — The Christian Obligation, by Kathleen Londsdale; East-West Relations Committee, London Yearly Meeting; seven pages; ten cents.

Several of the American Friends en route on their visit to Russia last June heard Kathleen Lonsdale at London Yearly Meeting give a helpful, clear and forthright lecture on the differences between Christianity and Communism, and the possibilities of coexistence. That address has now been made into a pamphlet published by the East-West Relations Committee of the Yearly Meeting and will interest the many Friends concerned to improve relations between the West and Russia, while not forgetting the nature and intent of communism. E. Z.

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Editorials . . .

Life Is Wholeness

To live fully is not to live in unalloyed happiness or complete release from problems and difficult decisions. One who walks wide awake sees on every side both evil and good. He experiences both success and failure, and feels often the tensions that come in making decisions. His very alertness exposes him to the unpleasant as well as the pleasant side of life.

Rather than to endure the discomfort of walking between "poles" of assurance and doubt we sometimes mistakenly settle for a small segment of thought which will induce a sense of security. We close our ears and eyes to total reality and feel fortified against disturbing questions. Lacing one's self about with comforting dogma is a false haven. The mind alive disdains such smug comfort and ventures on to the open road.

To live is to think. Uncomfortable though it is there is no other way. Minds were made for full use, and we are told that but a fraction of our mind-power comes into actual play. Sometimes it is painful to think and consequently we shrink from it. Our cherished ideas seem threatened under the scrutiny of examination. Settled ideas become unsettled and we turn therefore to our security, limited though it may be. We would rather feel secure than to endure the disturbance of growth, for growth can be disturbing.

There are cults and "faiths" that offer such a haven. One such is the authoritarian. It practically says, "Don't worry about the spiritual side of life—your thinking will be done for you. Only be faithful to instructions and all will be well." Such "authority" may be vested in a person, an institution, a book, or a set of laws. Prophets of old would never have spoken as they did or reduced their words to writing, as in our Bible, if they had done less than to venture forth with faith in God, to live, to observe, to meditate—in short, to *think* and then bring thoughts to others. The divine impulse—the creative spirit of God—made them alive with no false security of fractional thinking.

Little wonder that George Fox saw the danger of merely settling for the "authority" of other men's words, even those of Christ and the apostles, without an inward experience out of which they spoke. This inward "authority" of the reverent, venturing, creative mind is greatly needed if we are not to settle into a deadness of spirit in *our day* and thereby nullify their words by missing their spirit and their meaning. They were not automatons, animated typewriters, but living, thinking, people of flesh and blood—fit instruments in God's purposes. To understand them we need to find their spirit as well as to read their words.

To live is to feel and to will. To think and by thinking, *to live,* is better than intellectualism. Thinking is the discipline whereby we harness and make effective the deep stirring God-implanted drives within us. We are commanded to *love* God with all our *minds* —spirit and thought linked together in a living, willing, acting person.

We need great sentiments without being "sentimental." Not until emotional power and logical thought are so linked will the best of our thinking become effective. We are created with "feelings" that run quietly or sometimes turbulently through out minds, either enforcing the truth that our minds discover or driving us into error and evil. With "mind and heart, according well" life becomes whole. Instead of the false havens, the retreat from life and full-orbed thought into temporary security, one ventures forth knowing the deeper security of the divine guidance. Not seeing the end, he yet knows his directions and moves forward, aware that honest doubt is more wholesome than unexamined creeds. He is not afraid to think, to re-examine his ideas for he walks with his Creator and *loves* God with all his *mind* and all his *heart.* Such is the wholeness of living.

The Passing of Alvin T. Coate

Recently Alvin T. Coate left us for the "great victory" about which he sometimes spoke. As Chairman of the Publication Board of the Five Years Meeting he was a close counsellor for *The American Friend* and other publications. Elsewhere in these pages is an account of his activities. He will be remembered by his friends for his depth of insight, his power of expression and his fine sense of humor. Humor at its divine best is a flash of truth in a situation that is somewhat less than true. It was this deeper strain of understanding that led people to his door for counsel. *The American Friend* is peculiarly indebted to him for the years in which he shared his resources of heart and mind.

Let God Remould Your Minds From Within

Those words, quoted in *The Messenger* (Philadelphia Yearly Meeting) from the J. B. Phillips translation of Romans 12:2, strike sharply into our central need.

Many influences in life shape and reshape our minds daily, hourly, momentarily. There are the external influences that literally immerse our lives and pour in through all of our physical senses, and there is the inward, spiritual, creative power of God by which our minds may be examined and refashioned. We often sit in judgment over our external experiences and resist their domination. At such moments, as we surrender more fully to the divine Presence, He takes over and examines us. Our ways of thinking and reacting are brought into judgment.

We must find that center where God speaks, judges, pervades and changes us. Prayer when true is far from being formal, mechanical, predictable—it is instead dynamic, creative, transforming, whereby we are remoulded by God, our Judge, Creator and Re-creator.

"That the World May Believe That Thou Hast Sent Me"

The Unity We Seek

By Paul S. Rees

In the following paragraphs I shall speak for many of my evangelical brethren. It would be fatuous to claim that I shall speak for all. It is part of our dilemma that the very attempt to define our unity must take account of the diversity that is among us.

I

1. The Christian unity we seek is biblical. It is grounded, that is to say, in the conviction that the Bible is authoritative, normative, and regulative for those who call themselves Christians. This assumption and assertion must not be taken in a stupid and obscurantist fashion. I make no plea for a naive literalism that is content with the cliche: "The Bible means what is says and says what it means." What it actually says is by no means to be arrived at as facilely as some people imagine. Then, having come seriously to grips with what is said, we as Christ's people must be seriously concerned with what is meant.

But the point is that without this anchorage to the Holy Scriptures, which are taken to be uniquely and supernaturally as the literary medium through which God has revealed His redeeming mind and purpose, Christians are hopelessly at sea. Here is Biblicism without Bibliolatry. Here is acknowledgment of the given Word—Old and New Testament forming an astounding unity in the progressive unfolding of the Divine mind and will, without hair-splitting as to the precise mode of the giving. Our witness to the fact of it should take precedence over formulations of the "how" of it.

II

2. The unity we seek is factual. It is not an essay on the part of believers; it is an establishment on the part of God. "For by one Spirit," declares St. Paul, "are we all baptized into one body" (I Corinthians 12:13). In this view of it our oneness is neither a relativity to be improved nor a possibility to be achieved but an actuality to be recognized. If we are "in Christ," we belong to one another despite all our prejudices, blindnesses and partial insights.

Paul S. Rees, minister of the First Covenant Church, Minneapolis has addressed Friends groups, most recently at a conference at Earlham College. This statement is reprinted by consent of United Evangelical Action, *from their series on "Unity."*

Any ecumenical stirring and encirclement that you and I may wish to name whether in the small orbit of the National Association of Evangelicals or the larger orbit of the World Council—will succeed only in so far as it becomes, in the mercy of God, a dynamic expression of an already existing unity in Christ. This unity is never synthetic. It is organic. It is vital. It is of the essence.

III

3. The unity we seek is confessional. Inescapably it is a witnessing unity. The hard core of this unifying testimony is concerned with the Person of Jesus Christ. He is God Incarnate or He is not. If He is not, there is no Church and all talk of unity and disunity is wasted breath. There may be conceivably, some Unitarian society answering to the Israel of the Old Covenant, but there is no Church in any configuration of it such as appears on the pages of the New Testament.

Jesus is indeed "God and Savior," and He is that without equivocation or dilution. Here the biblical and the confessional coalesce; Jesus is God historically emergent among men by means of a virgin birth, performing God's mighty acts of love and judgment, including the "atoning deed" of His death and the sealing miracle of His resurrection, living now as the One sufficient Mediator between man and God, and one day, known only in the counsels of the Divine Mind, coming again to give the Church its fulfilment of hope and history, its consummation in meaningfulness.

Whatever the reasons or motives whether a prideful rationalism or a needless obeisance to scientism, it is menacing to the realization of our Christian unity whenever the Person of our Lord Jesus Christ is held to be something other than the God-man unveiled in the Gospels and the Epistles. A Twentieth Century Christology is in fact an abortion.

IV

4. The unity we seek is affectional. Two of the most illuminating treatments of Christian unity in the New Testament are found in our Lord's words in the Supper Room discourse and prayer of John 14-17 and in St. Paul's Epistle to the Ephesians. The indispensable place of love as the cement of our oneness is made clear in both passages.

Consider our Lord's words; "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And then, to give crystalline clarity to the fact that this profound inner community must have a visible and convincing expression, He added, "that the world may believe that thou hast sent me" (John 17:21). Jesus here puts forward the astounding truth that the relations between Father, Son, and Holy Spirit in the mystery of the Godhead are a pattern of the community of believers.

Moving backward from the prayer to the discourse that preceded it, we find a clue to the nature and the medium of this dual relationship: "As the Father hath loved me, so have I loved you; continue ye in my love" (John 15:9). Christians are Trinitarians. As Trinitarians they behold in God a sociality as well as an individuality. Before ever there was human creature upon whom God might set His love, there was love, inherent and eternal, within the plural fulness of the divine being. That love, we are asked to believe, is the clue to the unity that lives and moves forever at the center of this plurality which is Father, Son, and Holy Spirit.

Let Paul add his word. In the notable prayer of Ephesians 3 there flames the vision of the Church's unity—"the whole family in heaven and earth." But how is it realized? Only as this prayer is answered: "that Christ may dwell in your

hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge" (vs. 17-19)

Consistently with other apostolic passages, Paul makes it plain that this love is ministered to us by the Holy Spirit, penetrating and strengthening the inner structure of our very being. Only so will the barriers between believers that are erected by pride be broken down, the cleavages that are the creation of our self-assertiveness be bridged, and the dissensions that spring from lust for power dissolved. What a solvent—this love!

V

5. The unity we seek is functional. The whole company of Christians engaged in the ministry! That is the New Testament vision of the Church. The Church's mission is to be the witness to and the bearer of the redeeming grace of God in Jesus Christ. Clericalism is divisive. Institutionalism is divisive. Liturgicalism is divisive. But the concept of the whole body of believers as witnesses and ministers is unitive. They must have leadership to be sure, but this leadership consists not in those who are invested with the insignia of some intrinsically separate order. It consists rather in the acceptance of responsibility of those whom the community of believers recognized and the Holy Spirit appoints. The validity of their appointment moreover, is exhibited not by vestments but by the diligence with which they give themselves to the task of "equipping and for the building up of the body of Christ" (Ephesians 4:12, Weymouth).

VI

6. The unity we seek is progressional. Another insight of St. Paul's in the Ephesian letter is at this final point both sobering and edifying. It comes in the form of a dependent clause in chapter 4, verse 3: "endeavoring to keep the unity of the Spirit in the bond of peace." The "unity of the Spirit," let it be noted, is not the object of our striving. That is "given." It is God's creation. But to the implementing of it in the structure and formularies of our common life we are to summon our best endeavors.

Where betrayals of the faith once delivered to the saints have taken place, they should be confessed and repudiated. Where confessional niceties that far outrun the minimal witness to the Deity and Lordship of Jesus Christ have been overstressed there should be, not necessarily an abandonment of these distinctives, but a re-evaluation of them with a view to enhancing rather than endangering our larger community in Christ. Where denominational groupings provide a common subsoil in which the fruit of unification might easily grow, bold Christian statesmanship should lead the way to union.

By these means and in these directions progress should be made, and in fact accelerated, toward that visible and verifying witness that we Christians must give to our common life in Jesus Christ our Lord. If the progress thus made is slow, it may be better than forced fusions. Let laggards listen to the impatient, and let the impatient listen to Jesus: "first the blade, then the ear, after that the full corn in the ear."

Value of Education Lies in Diverse Views

What Do We Mean -- Collectivism?

By Warren Griffiths

Warren Griffiths teacher in Wilmington College. He presents here another view of Merrill Root's book, "Collectivism on the Campus."

In his book, *Collectivism on the Campus,* E. Merrill Root contends that collectivism has a virtual monopoly in college teaching and text books, and he calls for the restoration of a "dynamic equilibrium" between the forces of collectivism and individualism. My experience, fortunately or unfortunately, has been such that I have been unaware of such monopoly by the collectivists.

I

Certainly in the last fifteen or twenty years there have been Communists and Fascists on the faculties of some of our colleges and universities. But Merrill Root's concern is with something more than these "extreme collectivisms", as he calls Communism and Fascism.

He speaks for the most part of the "collectivist center", and he includes in this group the "state liberal", "missionaries of collective liberalism", "democratic collectivists", and "collective fundamentalism." The people in these categories are not Communists or Fascists. But they have mistakenly come to view the state as "a kind St. Bernard", and apparently do not see that "when the welfare state has solidified into the total state" the supposedly kind St. Bernard turns out to be a police dog.

Apparently what is meant is that those who believe in the welfare state are unwittingly playing into the hands of the extreme collectivists, particularly the Communists. "The state liberals, then, though not Communist by allegiance or intention, do seek essentially the same ends by different, but milder, means; so they too are soldiers and march in the army of collectivism."

No one probably will disagree that in recent years the welfare and other activities of government have increased tremendously. But the question arises, how much of this activity must a person approve before he becomes a "state liberal"? Does belief in Social Security make him such? Or must he believe in Social Security plus T.V. A.? Or is it all right to believe in these, but not in Federal aid to school construction?

It is as difficult to define a collectivist or a "state liberal" as it is to define a member of the middle class. To a large extent the definition will depend upon the point of view of the person doing the defining.

I hope that this is not to belabor a minor point. To me it is important to know precisely who the col-

lectivists are before I can agree or disagree that they hold a monopoly in college teaching. Incidentally, I also find it difficult to know exactly what is meant by *"The first article in the conservative revolution* is belief in true liberalism."

II

My experience is that college faculties are composed of men and women who vary widely in their economic and political views. I have taught in no institution where one group held a monopoly of teaching posts. That is as it should be. The richness and value of college life depend upon a frank interchange of views honestly held.

There are no labels that I can think of to apply to those with whom I have disagreed, or, for that matter, for those with whom I have agreed. Where differences have arisen, they have been on specific issues, and we have spoken to those issues as individuals.

Here is a teacher who approves peacetime conscription, and conscription certainly is a governmental intrusion upon individual liberties. This same professor does not believe in the present security program nor loyalty oaths. He does favor Federal aid for school construction, but does not approve an amendment to prevent such aid from going to states where segregation is practiced. What is he, a "state liberal" or a "right-thinking liberal?" I do not know. I am aware only that he is a keen adversary in argument and as earnest as Merrill Root is, and I hope I am.

Another example is that of a man who argues fervently against governmental price supports and acreage controls for farmers. Yet he approves Social Security and is a staunch defender of T.V.A. What labels are we to attach to him? Or is it enough to recognize him as one who has come by his opinions honestly as we hope the rest of us have done?

Collectivism is what we make it by definition, unless we are talking of Communists and Fascists. Using certain criteria I imagine that I could find 90% of our college faculties to be collectivists. With other criteria I could find 10%. A word so imprecise loses all value to describe the nature of college teaching.

III

For those who, nevertheless, wish to use the word collectivism, and fear its effect on college students, two facts are worth their attention.

One is the view that we are now living in the age of the "New Conservatism." This term may be as imprecise as "state liberal." Yet it may encourage some to know that certain college professors[1] see the 1950's as the period of rebirth of conservative thinking on the campus, as well as in religious and political life.

The second is that the college graduate does not seem to differ greatly from his parents in his political preferences. In particular, "the graduates from Republican families have remained very stubbornly Republican . . . Their tendency to remain Republican . . . is just about as pronounced among graduates under forty as among older ones." The graduates whose parents are Democrats, on the other hand, "are considerably less Democratic than their fathers."[2] If our colleges have been monopolized by "state liberal" professors, these professors have had little influence in changing the political preferences of students in the direction of the party that we usually think of as the champion of the welfare state.

Where, then, have we arrived? At the conclusion that the term "collectivism" is imprecise; that "The New Conservatism" may likewise be imprecise, but that some writers use it to denote what they believe to be a trend toward conservatism both on and off the campus; finally, that professors possibly have little influence anyway on the political views of their students.

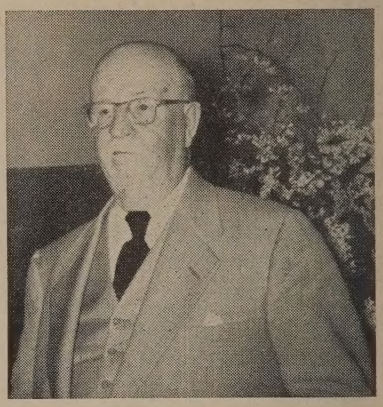
[1]Gaylord C. LeRoy, "The New Conservatism," *American Association of University Professors Bulletin*, Vol. 41 (Summer, 1955); Franklyn S. Harman, "A Look at the New Conservatism," *Ibid.*, Vol. 41 (Autumn, 1955).

[2]Earnest Havemann and Patricia Salter West, *They Went to College: the College Graduate in America Today* (New York, 1952), p. 120.

If with the blinkers off we could look anew at the tragedy of our society which is going to live in disorder perhaps for decades, we might see that the renewal of the church and the renewal of society come from one source—from the healing, saving power of the love of God operating through men in open and courageous encounter with the world.

Kathleen Bliss

Alvin Teague Coate 1870-1955



Alvin T. Coate, widely known and loved Friend, died December 14 at the age of 85. He had been prominent for many years among Friends, primarily in the work of the Five Years Meeting. He served for thirty-seven years on the Publication Board of the Five Years Meeting, most of that time as Chairman. In this capacity he was a member of the Executive Council of the Five Years Meeting and instrumental in forming the Friends Fiduciary Corporation in 1948, becoming its Chairman. Five times a delegate to the Five Years Meeting sessions, he led in the establishment of the Johnson Lectureship in memory of Isaac Thorne and Lyda Kimball Johnson, close friends of Alvin and Evelyn Coate, and gave the first lecture in 1940, "Beyond Democracy."

His concerns, membership and support included the American Friends Service Committee, The Friends Committee on National Legislation, Earlham College, Friendsville Academy, the Indiana Council on Higher Education, and Western Yearly Meeting. In 1937 he represented Friends at the Conference on Faith and Order in Edinburgh, Scotland.

His rare spirit of good humor, coupled with insight and sympathy, made him a counsellor often sought by many people, as well as a well accepted member of Friendly groups. With Evelyn Coate who survives him he was a faithful member of the Indianapolis Friends Meeting.

His Insurance Audit and Inspection business was built by him as a successful enterprise. In recent years his daughter Mary Coate Houtz has ably joined in the work

(Continued on page 7)

Kingdoms Fall But

Love Lives On

Christian Basis Of Pacifism

By Lindley J. Cook

Lindley Cook, formerly minister at Forest Avenue, Portland, Maine has now been for several years minister of the Central City, Nebraska Friends Meeting.

Let us consider once more the fundamental principles of Jesus in regard to peace and war, and to think of our impact upon those who feel the military way of settling international dispute is the only effective method. When we engage in discussions with militarists we so often hear them quote the Bible to us in support of war.

Nature of the Bible

People have been trained to think of the Bible as the "word of God." Therefore any passage or text from it is valid for our day. The militarists quickly remind us that God directed the Hebrews to march into the promised land and wrest it from the inhabitants, and to exterminate the enemy. The Old Testament is full of wars and vengeance. So many people fail to realize that the Bible is a record of God's progressive revelation to man. They fail to sense that the latter prophets of Israel were moving away from war toward a concept of love and a peaceful world. They fail to realize that Jesus carried that development of thought to its climax and called to his disciples to love their enemies and to overcome evil with good. So many people today are living on the level of the early Old Testament concept of life. They have not attained to the level of Jesus' thought and conduct.

The Kingdom Within

Another difficulty which peace workers face is the attitude of futility on the part of many Christians. Ever since the death and resurrection of Jesus, Christians have been looking for the return of the Master to earth to change all things. Christians of all generations have said there is no use to struggle with the rebuilding of the world. Jesus will come shortly—hence we should not bother to eradicate militarism from the world but spend all our energy on saving souls. The epistles of Peter had to deal with this problem a long time ago. "A thousand years with man are as a day with God." We need to realize the timelessness of God and not waste our time and energy in futile speculation about the second coming of Jesus. If he returns tomorrow we are ready for him; if he waits another thousand or million years it is my prayer that we will have played our little part in working with God in the building of His Kingdom "on earth as it is in Heaven."

Jesus taught that the Kingdom is here now within us. He set an example of diligent kingdom building; "My Father worketh even until now, and I work." We must drop our attitude of futility toward the world and work with God to build the kind of world He wants. Eternal life is to know God and Christ—here, as well as in eternity. The fifth, sixth and seventh chapters of the Gospel of Matthew are a set of rules for life on earth which will transform this earthly life.

The Fatherhood of God

The foundational teaching of Jesus was that God is our Father in heaven. "God is Spirit." "God is love." God is the creator of the universe. He is the Father of infinite grace and love who is deeply concerned for each law and each creature of his creation: "Not a sparrow falls to the earth but your heavenly Father is concerned . . ." God's laws in the universe are for the preservation of life. It is our misuse of them that destroy life. Atomic energy can be used to make life infinitely rich for man—or, through military use, it can be used to annihilate civilization. In the parable of the prodigal son Jesus shows the deep concern and forgiving spirit of the father before the son reaches the door of the home: so it is with the Heavenly Father. God is creative, not destructive. Man is His highest form of creation; man should be creative, not destructive.

Jesus Was Positive

Jesus made his pacifism positive rather than negative. We need to distinguish between pacifism and passivism. The former can be intensely positive and active in peace-building, whereas the latter does nothing. Jesus refused to lower himself to the level of using the method of the evil he was fighting. When accused of casting out evil spirits through the power of the devil he said the devil cannot cast out evil, else he would be like a kingdom divided against itself and could not stand. Jesus taught that we should overcome evil with good. The fifth chapter of Matthew shows we should go beyond the level of revenge and mere justice. We are to use service and love and goodness in overcoming evil. Paul took up the same theme when he said we are to do good to our enemies, "and thereby heap coals of fire on their heads." I see no room for militarism in this teaching of Jesus.

Jesus was willing to give his life on the cross for the consummation of the Kingdom of the God of Love in the hearts of men. Political Kingdoms have risen and fallen, but this Kingdom of Love lives on. If the message of the cross is to be vital to us we must be willing to live and die as Jesus did for this Kingdom of Love.

The tragedy of the twentieth century is that the Christian nations are the most warlike nations, whereas India with its religious background of Hinduism and Buddhism has produced Gandhi with his program of non-violence. The church of Christ with its message of peace and good will must be the critic of the state and point out the un-Christian nature of war and the futility of force in the settlement of international problems.

ALVIN T. COATE

(Continued from page 6)

of the firm. His wife, daughter, grand-daughter, Mary Evelyn Free and two great-grandchildren are the survivors in his family.

Besides the services held in Indianapolis a Memorial Meeting for Worship was held with close friends and relatives at Stout Memorial Meetinghouse, Earlham College and burial was in the Earlham Cemetery.

The Sunday School Lesson

Prepared by Norval E. Webb

February 5

Gratitude, A Christian Essential

Luke 17:1-19

There are two points emphasized by Luke in this lesson: the first is of God's universal love, and the second is on the grace of gratitude. It is important to note that the despised Samaritan is used to bring out these truths. First, then, there is the emphasis on the universal love of God. If that love could reach out to the despised and lowly Samaritan, surely it must be for *all* mankind. Luke was a Gentile and had himself experienced the thrill of God's redeeming love. If God loved him then certainly that love was for everyone. How better could that universal love be demonstrated than by taking this example of the Samaritan leper?

It is probable, also, that Luke had developed a deep concern about the severe rift between Jew and Gentile, and more especially the deeper currents of hate between the Jew and the Samaritan. Both the Good Samaritan episode, related by Luke, and this one of the grateful leper, placed the Samaritan in a good light. If the lowly Samaritan could be moved by the love of God then there was no one on earth who was outside the sphere of God's love and concern. The Jews were proud of their position as the "chosen ones of God." The Samaritans occupied the lowest rung on the human ladder, in the Jewish mind. If God also loved *them,* and that is the lesson Luke would bring out, then His love must extend to all men.

The primary emphasis of this lesson is on the grace of gratitude. These ten men suffered the common misery of leprosy. This is the one explanation of how a Samaritan was found in the company of Jews; they had been brought together by a shared misery. When all is well physically and materially the barriers of class and culture are erected in our society; but these mean very little when suffering and disease bring human beings to a common level.

However, when the cure was effected the wonder is that only one returned to give thanks. What really happened to the nine? It might be assumed that they were glad to be cured. There must have been a sense of elation that they were freed from the dread malady. But they gave no expression of gratitude! Thereby they shut off any channel that might have been opened to them, through the expression of their gratitude, whereby God might have come richly into their lives. As soon as they had fulfilled the requirements of the law they were through. They might go on to the end of their days physically well but without the spiritual uplift which comes from opening the heart to the Master in thanksgiving.

Many Christians go through the routine *requirements* of religion without any joyous abandonment of themselves in thanksgiving to God, the one attitude which would open the channels between them and God. The sin of ingratitude closes the lines of communication; the ungrateful soul cuts himself off from God. How vital indeed is this Christian virtue of gratitude! Gratitude brings to the one expressing it a sincere appreciation for the good and a realization of the Source of the good. It brings to the one who feels it, and *expresses* it, a sensitiveness to the needs about him. The one leper who expressed his gratitude must have had welling up within him a feeling of compassion for others who suffered. His gratitude would lay upon him a feeling of concern for others that they might find what he had found.

Is it any wonder that praise and thanksgiving occupy such a large place in the Psalms; and an equally large place in our services of worship? Our worship would be a poor thing indeed were it not for our hymns, and our expression, of praise and thanksgiving. When our hearts are lifted to God in genuine thanksgiving there comes to us a realization of God's love for us; and there is laid upon us a sense of kinship with God's other children. Here, then, is the incentive for our Christian service to mankind. If there be no genuine thanksgiving we, like the nine lepers, go on our way to fade out of the picture, while God takes those who like the one grateful leper, come to render to Him their gratitude, and lays upon them the burden of the world's suffering and sin.

Questions: Can racial prejudice be overcome only by the way of a common sharing of misery and suffering? What are the effects of ingratitude on our lives? How important is gratitude and the expression of it in our lives?

February 12

Guidance for Effective Praying

Luke 18:1-14

There has been a deep desire on the part of man to know the secret of effective prayer. The disciples had seen the effect upon Jesus of his withdrawals into the hills alone to pray. It was following one of these times that they had requested Him thus: "Lord, teach us to pray." This is the desire of every sincere Christian.

As we look at these two incidents related by Luke we get some insight into the problem of prayer. The first incident relates the story of the widow who persisted in her appeal to a certain judge until he, rather than being wearied by her, finally granted her request. We must bear in mind that this parable was told to illustrate one central point; therefore we must not take the judge as representing God. The point of the story is not that God, by our persistent prayer, will change His mind and grant our request in order to get rid of us. The central point is that we "ought always to pray and never lose heart." This is one of the secrets of effective prayer.

There is an element of patience involved here. Our praying, when we pray at all, has been too largely a hurried affair. We are so busy! "Take time to be holy" has not been a part of our philosophy of living. We want what we want *when* we want it. So in our prayer life we approach God with our desires but lacking the patience to wait calmly before Him. We are too busy for that! Let the words of Whittier sink deep into our consciousness:

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

The problem of unanswered prayer is involved in this incident;

(Continued on page 10)

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Samuel Marble, President of Wilmington College has been granted a sabbatical leave for next year during which time he will be in New York serving on the Quaker Team at the United Nations.

* * *

Restore Perry, a Friend who served as a missionary with the American Sunday School Union in Colorado and East Texas, retired from that work after thirty years. Together with Eunice Guyer Perry, he is now serving as pastor of Benson Chapel Friends Meeting near Shelburn, Indiana.

* * *

The Central Committee for Conscientious Objectors announces with regret the resignation of Lyle Tatum, Iowa Friend, as Executive Secretary. He has served as executive Secretary since October, 1950. He has resigned to become Superintendent of the Protestant Home for Children in Buffalo, New York.

* * *

Friends University, among other Friends colleges, has been included in the half-billion dollar grant by the Ford Foundation to private colleges, hospitals and medical schools. For the purpose of increasing faculty salaries $106,600 has been granted to Friends University, according to Lloyd Cressman, President.

* * *

Speaking of itinerating Quakers, here is one who goes by dog team, boat and air to many villages of Alaska in gospel ministry. He is John D. Wright, born to Eskimo parents in 1887. He is an exemplary Christian and Friend, greatly loved and warmly commended by California Friends in whose mission area he serves.

* * *

Herbert and Ruthanna Hadley will sail on the Queen Mary, April 11 for England where Herbert Hadley starts in his new position as Executive Secretary of the Friends World Committee for Consultation, with headquarters at Birmingham and near Woodbrooke School. The December issue of *Friends World News*, edited by Ralph Rose, carries an excellent cover picture of Herbert Hadley and Ranjit Chetsingh, the latter retiring May 1st from the Secretaryship.

* * *

As Ranjit Chetsingh leaves the Secretaryship of the Friends World Committee he will sail, May 3rd, from England for Kenya East Africa where he and Doris Chetsingh will visit in the Friends Mission at Kaimosi, also in the Nairobi Friends Center and the British Friends work in Pemba, sailing in mid-July to India.

Many Friends meetings may want to plan for participation in the nation-wide "One Great Hour of Sharing" on Sunday, March 11. Through the American Friends Service Committee contributions for relief and service may be contributed. This special observance is sponsored by Church World Service of the National Council of Churches.

* * *

Robert H. Frazier, prominent North Carolina Friend and former mayor of Greensboro was among those recently given awards by the North Carolina Society for the Preservation of Antiquities. Robert Frazier was recognized for his service as President of the North Carolina Friends Historical Association which has been responsible for marking historical spots and for historical restoration.

* * *

A Friend in Springfield North Carolina Meeting is setting up a fund to aid young people who are called to the ministry. The offer applies to those from Springfield Meeting and might amount to as much as $750 per year. The offer was for both college and seminary training. The Monthly Meeting accepted the offer and proceeded to present names of persons to comprise a committee to administer the fund.

* * *

Friends of Oregon Yearly Meeting have set up Inland Quarterly Meetings, from Puget Sound Quarterly Meeting, including six local meetings, with Nathan Pierson, Presiding Clerk, Lesta Hockett, Recording Clerk and Marguerite Brown, Reading Clerk. Dean Gregory, formerly of Western Yearly Meeting and now Superintendent of Oregon Yearly Meeting addressed the first meeting.

* * *

Under the auspices of the Regional Office of the American Friends Service Committee, the Indiana Yearly Meeting, and the Friends World Committee, Ralph Rose will spend one week in a series of conferences in Indiana. There will be a twofold emphasis: the deepening of spiritual life in the local Meeting and the entire Society, and the obligation of Friends for world peace. These conferences are in line with the special emphasis of the Ministry and counsel of the Yearly Meeting on increased vitality and outreach.

* * *

Reports on the Five Years Meeting sessions and the meetings of the Friends World Committee following have appeared in *The Friend* (London) and offer to American Friends a view from the vantage of visitors. Howard Diamond, Alfred and Millior Braithwaite have participated, among others, in the reports to British Friends. American Friends would enjoy a subscription to *The Friend*. Address them 46-47 Chancery Lane, London, W.C. 2, price $5.00.

* * *

Paul Sekiya of Japan has been travelling in this country since April in the interest of peace for the F.O.R., the American Friends Service Committee, and the Friends World Committee. While on a visit to Lehigh Valley Friends in Mid-November, he was taken to St. Lukes Hospital in Bethlehem, Pa. with a gall bladder attack. After a somewhat extended series of tests he was operated on by Dr. Jonathan E. Rhoads on December 13. He is now recuperating.

* * *

Robert E. Cope has resigned from the Whittier Friends pastorate, effective August 21, 1956. During the eight years of his service the church has expanded its facilities while he has also served the community in many capacities. He and Ardele Cope were formerly missionaries to Jamaica and later Robert Cope served as pastor at New Castle, Indiana, and at University Friends Meeting, Wichita. He taught for one year at Wilmington College and in 1948 left the pastorate at Des Moines for Whittier.

* * *

The annual meeting of the Friends World Committee, American Section and Fellowship Council will be held at the Homewood and Stony Run Meetings in Baltimore, Maryland, January 20-22, 1956. The sessions will run from Friday afternoon until after Meeting for Worship on Sunday. The work of the Committee will be reviewed in all its facets. Domingo Ricart will report on his visit to Cuban Friends this summer, and William Lotspeich on his visit to French Friends. All Friends are welcome to attend. For more details contact James F. Walker, Friends World Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania, or Ralph A. Rose, Wilmington College, Wilmington, O.

* * *

Josephine Duveneck, member of the Palo Alto Meeting of Friends and the Northern California Region of the American Friends Service Committee, received a Lane Bryant Award at a dinner in New York City, recently. Each year these awards, established by the well known women's clothing concern, are bestowed on two individuals and two organizations that have provided voluntary services of outstanding merit to American home and community life.

Names of the two to be honored this year were chosen from among over 600 officially nominated. The specific project for which Josephine Duveneck received the second highest honors was the work done by her among Indians of California in an effort to help them prepare for all the problems they will face with the expected termination of Federal supervision of the reservations of California.

* * *

Thomas Lung'aho, Kenya's visitor to the United States since July, has left this country to return to Africa by way of England. While here, Thomas Lung'aho, who is the second East African Friend to visit this country, attended Pendle Hill, visited among Friends and was a delegate to the sessions of the Five Years Meeting and the Friends World Committee. He visited among Friends in Baltimore, Indiana, Iowa, Wilmington, Western, New England, New York, Philadelphia and Kansas Yearly Meetings. He visited Scattergood School, Earlham College, Oak Grove, Oakwood, Friends University and a number of public schools. He will spend two months in England, probably on an educational tour under the British Consul, preparing him for further service as the principal of a Friends intermediate school in Kenya. He will return to Kenya and his family in March.

THE SUNDAY SCHOOL LESSON

(Continued from page 9)

or perhaps the problem is rather that of delayed answer to prayer. Here we need to place our *impatience* over against the patience of God. "Teach us *Thy* patience" ought to be our first prayer. For if we cultivate the art of waiting we find that we can begin to evaluate the prayer we are making. In God's presence our motives become purified and we begin to see our desires in the light of a deep fellowship with God. It may be that in this vital fellowship with God we can arrive at the point where we can pray that perfect prayer, "Not my will, but Thine be done." Then we shall have arrived at the highest point in prayer; then we shall discover that the greatest thing is not what *we want*, but what we may *become* in this intimate relationship with God. In this intimacy with God motives are purified, the will of God is discovered, and the answer to prayer is found to be not so much in the affirmative answer to specific requests as it is in the working out of the problems of life in the consciousness that God is with us, bearing us up at every point.

There is another hint on effective prayer in the prayers of the Pharisee and the Publican. "God I thank thee. . .", said the Pharisee. Of course a good way to begin prayer is by the expression of thanksgiving. But this was not really thanksgiving to God; it was the beginning of the Pharisee's self-praise. He is calling God's attention to what a good fellow he is. But even here his motive is not pure for he is more interested in pointing himself out to those around him than he is in actually addressing God. Of course he was not really praying to God: for the account says that "The Pharisee stood and prayed thus with *himself*." It might be pointed out that in this thirty-three word prayer the Pharisee used "I" five times!

In striking contrast, the Publican falls down on his face and prays, "God be merciful to me a sinner." Here the self was completely humbled before God. The "I" of the Publican did not stand between him and his God. Jesus gives the answer as to the effectiveness of the two prayers. The *humble* man went down to his house justified. This was the attitude which made it possible for God to help him. When the "I" is placed between man and God it makes an unsurmountable barrier.

Two things, then, need to be noted. When we pray we ought to know that God is more interested in present attitude than He is in past achievements; and that pride in self is a barrier between that self and God. And secondly, that humility is the key to effective prayer and it opens the way to salvation and to life.

Questions: Why do we need to be persistent in our prayer? How does God answer prayer? What are some barriers to effective prayer? How may we become truly humble?

A Prayer for Acceptance:

Success with temperance; failure with fortitude; life with humility; sorrow with resignation; death with joy in release.

A. R. Cox

Kokomo, Indiana

Notice

Our office is almost out of copies of the November 3 issue of *The American Friend*. If several Friends are willing to mail their used copies back to the office at 101 Quaker Hill Drive, Richmond, Indiana, it would be greatly appreciated.

Correspondence

On Taxes and Giving

To the Editor:

I have a concern that most Friends throughout Quakerdom do not realize: that our government is permitting us and, I should say, encouraging us to give more to churches than most Friends do. Ask Friends to read carefully the instructions under contributions in the Federal Income Tax Form, which allows one to give up to 30% of his adjusted gross income.

If we have a conscience against giving for military purposes, we can give to our church instead. I have found that very few Friends with whom I have talked about this matter realize what our government evidently expects us to do in this matter.

So, I believe we should have a little up to date educational emphasis now and then.

Westine Shufelt,
Whittier Friends Church
Whittier, California

Unity vs Mergers

To the Editor:

"Unity in Diversity," by Friend Folger (*The American Friend* for December 1) is very nourishing, and moves me to speak up.

Diversity affords opportunities to many. Unity so many times creates a mass ready for masters, some of whom may become tyrants. Too frequently mergers are mistaken for unity. There should be unity in doing good works together, but not to furnish power over the many who have ability, and find themselves thwarted in their individual capacities by mergers. Invariably mergers put out humble capable persons and replace them with the bold and ambitious.

Individualism is the essence of good works, and truly of the Quaker spirit. Quakers have done their finest works with central planning, but with individual efforts, or at least in small groups. It is so easy for the members of a unified mass to evade and, too, avoid doing their part. The many can do so much more than the small groups who are bold and ambitious. Let our unity be of the Spirit, not of the bold few.

Howard Bourne
Portland, Indiana

Left to right, front row: Frances M. Haworth (Mrs. Horace) (with papers in hand), Chairman, Cornerstone Laying Committee, Ed Mendenhall (with hat in hand), Clerk of the Monthly Meeting and chairman of the Building Council, John Clinard (with black bow tie), chairman of the Committee on Construction and Cecil E. Haworth, (with trowel), minister.

High Point Friends Are Growing and Building

Rarely have Friends given so much thought, time and planning to the erection of a Meetinghouse as have High Point, North Carolina Friends. Every committee, Sunday School class and other organizations have been drawn into it, stating their respective needs. Over several years the planning and the raising of funds have proceeded and now they are building.

In this accomplishment Cecil Haworth as minister of the Meeting has given time, patience, faith and inspiration to the dream now about to come true.

Appropriately located on Quaker Lane, the Meetinghouse will provide facilities for the showing of religious and educational films, and the feeding of as many as 250 persons.

On the 12-acre building site there will be playing fields for church sports events, horseshoe and tennis courts and playgrounds for children.

"Our meeting," Cecil Haworth says, "is endeavoring to minister to the whole person, and that includes the mind, body and soul."

While it is the aim of the meeting to foster and encourage sideline activities, the meeting's first concern and central feature of the Meetinghouse is the meeting room, Cecil Haworth states.

The new Meetinghouse is expected to be ready for occupancy by Easter.

"I was silent before the Lord, as a child not yet weaned.
He put words into my mouth;
And I sang forth his praise with an audible voice.

. . . . .

"He called for my life, and I offered it at his footstool;
But he gave it me as a prey,
With unspeakable addition.

"He called for my will, and I resigned it at his call;
But he returned me his own,
In token of his love."

Thomas Story

A Political Action Handbook telling of the need and the methods for ordinary people to become concerned with laws on the national level has been issued by the Friends Committee on National Legislation. Prepared by the staff of the F.C.N.L., the booklet is simply written and clearly illustrated. It is available from the F.C.N.L. at 104 C Street, N.E., Washington 2, D.C., for ten cents a single copy and also at quantity rates.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

On Listening to Another, by Douglas V. Steere, Harpers 17 pages. 1.50.

Here is another and more profound approach to the art of "communication," the word for an idea that has claimed our attention especially in recent years. In this book communication is given the deeper treatment within the speaker-listener concept, as between man and man and between God and man.

In Douglas Steere's concept the listener is not merely the receptor, not merely passive present—he is an active, effective participant in the exchange of words and of the spirit that words represent. Steere sees in much that passes for conversation "tangential monologues" rather than genuine communication. Sometimes "conversation" is but a manouvering for position, each trying for the inside track, or, what is more inane, it is an attempt to be agreeable.

Creative conversation demands much from the listener, quite as much as from the speaker, for in the deeper sense each is communicating to the other. The author brings this implication for the Meeting for Worship into focus and presents the God-man encounter as the deepest of communication.

Here Douglas Steere is at his profound best. He leads us on to the frontier of the spiritual quest.

Part of this book was given as the Swarthmore Lecture to London Yearly Meeting. It is printed in England under the title, "Where Words Come From." E.T.E.

* * *

The Dawn of Personality, by Emile Cailliet. Bobbs-Merrill Co.; 232 pages; $3.00.

Reading this book is like sitting in an old fashioned Methodist "class meeting," or a "testimony meeting," and hearing from a man who turns out to be a brilliant scholar of broad and deep learning combined with straightforward faith.

In such circumstances one does not argue, even if he disagrees. "This is a quest," insists the author at the outset, "and not an argument." If we proceed in that spirit there are riches to be found in following the author on his search.

Now a professor at Princeton

University, Cailliet began the quest described in this book when as a young man of twenty he was severely wounded in World War I. He starts out with the question he is sure Robinson Crusoe must have asked when he landed, after shipwreck, on a lonely island, "What kind of place am I in?" and "What shall I do about it?"

He explores false answers and misleading clues, to end up with a Biblical viewpoint which does not imitate but frankly reflects an earlier Frenchman, Blaise Pascal. The chief point of Cailliet's "testimony" is the importance of the person. "If the darkness in the midst of which we falter is to yield to a dawn—a dawn that matters to us—that dawn must be in some way the dawn of personality."

There is nothing really new in this book—just the "old old story" in garments which will be resplendently different for most readers. A little background in philosophy would be useful but not necessary. Most Christian laymen and many ministers should benefit from reading this avowedly Christian witness which takes into account the broader field of philosophy. It is not "easy" reading.

Harold Smuck.

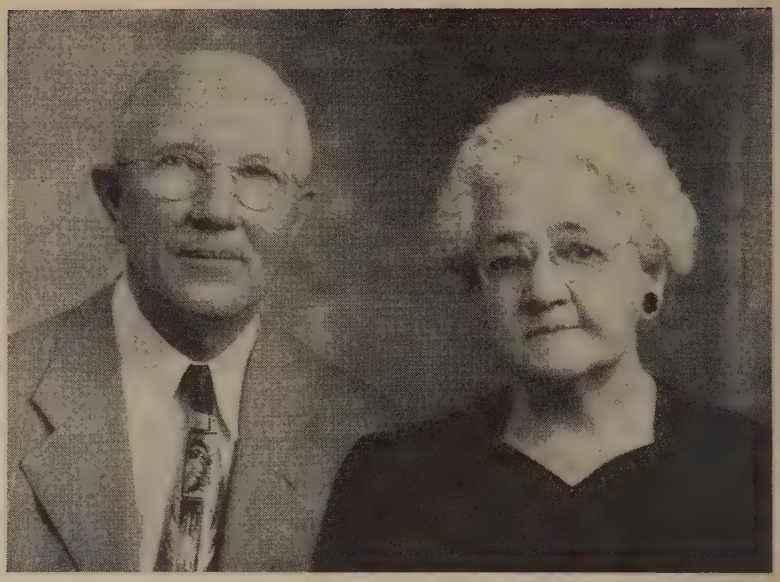
* * *

Authentic Diamonds, When Jesus Cried, by Thora Hinshaw Seaton! Philosophical Library; New York, $3.00. 186 pp.

I dislike the title of this otherwise excellent book, for it suggests a sentimentality that is seldom present in the poems.

The poems combine richness of the senses with insight of the spirit. One seldom expects, in this petty day for poetry, to find a verbal beauty that sings and shines and a sense of the living God; but both are here. The section called "Secular Songs" Book I) is not secular, for it brings into nature and human love the power and glory of the Eternal. It is "secular" to do as most intellectuals do today—to degrade Eternity into a function of time: it is not "secular" to fill the facts of time with the truth of Eternity. This section is not, therefore, "secular."

There is a sense here of the Immortal Rose within the transient bloom; of the Fadeless Leaf within the pilgrim of autumn. The finest poems in the whole book, I think, are these in which the facts of Nature and man are touched with a sense of super-Nature and God.



Milo and Addie Hinckle, now serving the Federated Church at Marshall, Indiana, recently observed the fiftieth anniversary of Milo's service in the ministry. They have served in meetings in Indiana: Hadley, Amo, Upland, Jonesboro, Farmland, Lynn, Richmond, Plainfield and Danville, and in North Carolina at Greensboro and Mt. Airy. They also served as missionaries in Jamaica and later Milo Hinckle was Superintendent of Indiana Yearly Meeting. His training was in Earlham College and Hartford Theological Seminary.

Section II, "Songs Out of War," contains some good poems, but is not, on the whole, as original or revealing.

Book III, "Christian Notes," contains some finer religious poems. Here is "Of Prayer":

That flowers in all lands,
Nor can we choose our time of prayer,
He holds it in His hands.

Excellent, too, is "That Unseen Breath"—

That unseen breath, yet guiding hand
Which moves the planets and the land,
Which changes night into the day,
And leads in that eternal way;
Which rends the blackest cloud apart
And breaks the sorrow from the heart
In wondrous silence, in deep grief,
Is God's own step upon the leaf'
In accents sweet alone unpriced,
Is wending home at last to Christ.

The best of the author's religious poetry is that she does not "talk about" God, but partakes of the experience of God. For Friends especially today, who tend more and more to become thin activists caught sterilely in webs of outward ethics, a sense of the being of the living God is a rare experience and may be a valid awakening.

Technically the author tries sometimes to rhyme "sung" with "begun," "fast" with "grass," "time" with "mine"; also her sentiment is sometimes facile, her imagery sometimes trite. Her basic sense of living poetry, however, redeems such flaws in the cutting of the jewels, because she has gathered authentic diamonds from the mines of personal experience. This is a book to read and cherish.

E. Merrill Root.

While we encourage the growth of vigorous young branches pointing the way to newer fields of Quaker positive expression, may it never be forgotten that the true source of any present vigor is in the roots, and we must as Meetings and individuals constantly and positively nourish these roots, our Christian spirit. For in these roots is the source of every branch, of every leaf, and of all the fruit the tree has born during three hundred years.

Pacific Yearly
Meeting Epistle

Choices for the C. O.

"Love for one's neighbor and one's world, as Christ taught it, is more than a proclamation—be it ever so ideal. It is a way of life which leads straight into the kingdom of love. It is doing that deed, making that choice, which speaks a language even louder than words. In this I am thinking primarily of young Friends at that moment in life when they face squarely the question of military conscription. Having settled the question of adherence to the Friends peace testimony, conscientious objectors still face a variety of choices as to just where they will draw the line in their refusal to participate in war. Will they perform non-combatant duty under military direction, will they perform alternative civilian work, or will they choose the way of the absolutist and refuse to register?" So writes Harold Chance and then presents a pamphlet written by three young Friends on their motivations and experiences under three choices. Every CO—whether Friend or non-Friend, man or woman—will be helped by reading these pages. They may be ordered for your Meeting and for distribution to non-Friends in your community, from the American Friends Service Committee (2c each, 50 for $1.00).

* * *

High is the Wall. By Ruth Muirhead Berry, Muhlenberg Press. $3.50. 268 pages.

High is the Wall is a novel of interfaith marriage, which presents both sides. Since two of the Author's children married Catholics, she has first hand information. It is not a belligerent story; however, it does point out some very specific, possible problems. The story is the result of years of study of mixed marriages.

This discussion has the interest of a story well told, but also it has the insights and mature thinking of a social worker of wide experience. Honest marriage partners, concerned for the integrity of their convictions, concerned to be considerate of each other's feelings and convictions, often find that misunderstandings arise which cause much anxiety and severe strain. However, the author shows that there is a possibility of satisfactory outcome of an interfaith marriage.

In a society where so many interfaith people find themselves intimately associated in various enterprises, this book makes a valuable contribution.

* * *

A Hymnal for Friends; Friends General Conference; 176 hymns; $1.75 single copies; $1.35 in lots of 15 or more.

This hymnal has been prepared and printed for use among Friends and the concern for it arose from the discovery that "singing together can draw us into closer fellowship."

Three criteria were used in selecting the hymns to be included: (1). Hymns should be known and singable. (2) Hymns should be of high quality musically. (3) The concepts expressed should be in accord with the thought and experience of Friends.

Sixteen areas or subjects are used for dividing the hymns, usually with ten to a dozen or more hymns in each area.

The hymns have been well selected. In most of them the poetry is of high order. They have shown insight, both in the hymns selected and the hymns which do not appear. No two people would ever want exactly the same selection. I would have included others. I suppose I would have left out some that are here. But in general I find little fault with this selection.

As for acceptance among the Meetings which are accustomed to the use of music in the Meeting for Worship, the selection is too limited for satisfactory use.

The making of a hymnal is a precarious venture since needs and tastes in hymns vary so greatly. It would be unfair to pass judgment in any final sense, since local practice and experience enter into the judgment so largely. This new venture is worthy of careful study and in many places will prove very useful. Meetings thinking of purchasing new hymnals should at least review this *Hymnal for Friends* before purchasing.

A brochure describing the hymnbook is available from the Friends General Conference, 1515 Cherry Street, Philadelphia 2, Pa.

Russell E. Rees.

TRAIN WHISTLE

Swiftly
The train whistle
Leaves a jagged wound slashed
Across the unprotected breast
Of night.

Lucia Trent

REALIZATION

Time is a cloud that is drifting by.
The world is the mainland yonder and I
Rest on an island where space flows wide,
Peace in my heart and a dream by my side.
The world is a speck in the atmosphere
And only my dream and I are here.
But I find the dream I cherish so
Is a will o' the wisp and I watch it go.
The air is chilly now I am alone,
The island bleak as an ox's bone
And I know I shall find no peace again
Till I seek the teeming world of men.

Lucia Trent

TRAVELLERS ALL

A physical journey will suffice
To teach geography
But he travels best who travels twice,
Both in-and-outwardly.

As senses thus instruct the mind
And God instructs the soul,
The stay-at-home we sometimes find
Will reach a farther goal.

Fleta Pierce Newlin

THE FIRST SIGN

Winter hurries day to night.
Before our color-hungry eyes,
It swiftly whisks away the light,
Barring twilight from the skies.

But February slows the days,
Permits a rosy lingering—
Ties day to night with golden rays
And pastel promises of spring.

Fleta Pierce Newlin

Seminars at Washington Under F.C.N.L.

Three Friends organizations are cooperating to sponsor a Seminar on Indian Affairs, Saturday through Monday, January 21-23, in Washington, D.C., at Friends Meetinghouse, 2111 Florida Ave., N. W. The organizations are the Friends Committee on National Legislation, the Associated Executive Committee of Friends on Indian Affairs, and the American Friends Service Committee, Community Relations Program. Interested Friends write to the above address.

The aim of the Seminar is to gather together some of the Friends interested in Indian affairs, to share experiences, and to discuss ways in which the citizens can play a part in determining the direction of Indian policy. The Bureau of Indian Affairs is cooperating with the Seminar planners. There will be speakers and other experts in the Indian Bureau, the Public Health Service, a Congressman, and the attorney for the Menominee and Klamath Indians.

On Food and Farming

What can be done to improve the situation of the American farmer, and what part can American agriculture play in feeding a hungry world? These are among the questions to be threshed out in the forthcoming eight-day Agricultural Seminar planned by the Friends Committee on National Legislation. The Seminar will be held in Washington, D.C., from February 14 through 21.

It is hoped that both farmers and their wives will participate in the Seminar, and that every Yearly Meeting will be represented by at least one farmer.

Topics to be discussed in the eight-day period include: the present status of agriculture, problems of surpluses, distribution of surpluses abroad through voluntary agencies and foreign trade possibilities.

The program is being planned to include speakers from the United States Department of Agriculture, farm organizations, the agricultural committees of the Senate and House of Representatives, and also various agricultural economists.

Inquiries should be addressed to the Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C.

Confident Giving

A Manhattan courtroom has revealed that the American people give each year millions of dollars for charities which have been organized for the good of the promoters rather than for any real charitable purposes. For instance, one cause raised two and one-half million dollars for the relief of war widows and orphans. After fund-raising expenses were deducted, there was left for the widows $300,000. The moral of this is: Give to causes that you know. And for our church people, we can say: Give, at least for the most part, to your own church causes. You can be assured of their conscientious and efficient management.

ADOPTION—DEDICATION

The Mooreland Indiana Friends Meeting was the scene of an impressive dedication service Sunday, Dec. 18, 1955, when Mr. and Mrs. William A. Stables presented their daughter, Susan Janeane, to be dedicated. Alva Thomas, pastor, presiding. The adoption papers for Susan Janeane became final Thursday, Dec. 15, 1955 in the Delaware Circuit Court. Susan is 18 months old.

Mr. and Mrs. Wm. Stables and sons Trixson, and Michael were former members of the Traverse City Friends Meeting, having transferred their membership to the Mooreland Friends meeting about 3 years ago.

BIRTHS

BARKER—To John and Joyce Thurman Barker, a son, John William, July 25, at the Air Force Base Hospital, South Houston, Texas. Both are members of Jonesboro Meeting, Indiana.

BASKETT—To Phillip E. and Mary Lou Duckworth Baskett, a son, Edward Allen, November 28, at Marion, Indiana. Both are members of Jonesboro Friends Meeting, Indiana.

CARTER—To Charles and Elsie T. Carter, a daughter, Jo Ellen, on December 26, at Richmond, Indiana.

CUSTER—To Merle and Betty Ann Custer, a son, Lane C., on September 26, at Wabash, Indiana.

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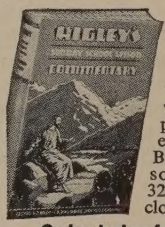

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Each applicant will be given in his home locality three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1956-1957 must be in hand by **Second Month 1st, 1956.**

For Application forms address:

Daniel D. Test, Jr., Headmaster
Westtown School
Box No. 1000, Westtown, Pennsylvania

DALE—To Roger and Jean Dale, a son, David Lee, on November 1, at Wabash, Indiana.

INGLIS—To Alan and Margaret T. Inglis, a son, Mark Alan, on December 10, at Wheatland, Wyoming.

MARRIAGES

BARKER-BOLE—Norma Jean Bole, daughter of Harley and Josephine Bole, R. R. 2, Hartford City, Indiana, to James Barker, son of Ruth and Ray H. Barker, Jonesboro, Indiana, on October 23 at the Jonesboro Friends Meetinghouse. Delmer D. Mock, officiating. Both are members of Jonesboro Meeting.

BECKLUND-BENNETT—Mary Ann Bennett, member of the Mooreland Friends Meeting, to Norman M. Becklund of New Castle, Indiana. The pastor officiated at the wedding in the presence of the immediate relatives of both bride and groom. The bride was given in marriage by her father. The young couple will make their home in New Castle.

SWEET-STOUFFER—Janet Stouffer, daughter of Mr. and Mrs. Joseph Stouffer of Wabash, Indiana, to Robert Sweet, son of Mr. and Mrs. Jesse Sweet, Amboy, Ind., on September 23 in Wabash Friends Church. Lewis Savage officiated.

WEDDING ANNIVERSARY

HALE—Arthur and Anna (Hutchens) Hale celebrated their fifty-fifth wedding anniversary on December 12. They are the parents of William Q. Hale of Hagerstown, Indiana and have six grandchildren and three great grandchildren. They are members of Wabash Friends Church.

DEATHS

HEWSON—Estelle Simms Hewson, died on November 27, at Kansas City, Missouri, aged sixty-eight. Daughter of Richard and Florence Greist Simms, she and her husband were active for years in the First Friends Church in Des Moines, Iowa, and at the time of her death she was Corresponding Clerk of the Penn Valley Meeting in Kansas City. On September 8, 1913 she married Cornell Hewson and in 1921-22 they served with the American Friends Service Committee doing famine relief work at Minsk, Russia. In recent years she worked with the Des Moines Regional Office of the Service Committee in establishing the Scattergood Hostel for European Refugees and the Japanese-American Hostel in Des Monies. Since January, 1952, she and her husband have been in residence at Fellowship House in Kansas City, where Cornell is Director. A memorial service was held on December 3 at Fellowship House, under the care of Penn Valley Friends, at which time many tributes to Estelle Hewson's long years of service to others, hospitality, gentle spirit and wise leadership were expressed. In addition to her husband, she is survived by a daughter Mrs. Peter C. Flintermann, of Cleveland, Ohio; two sisters Ruthanna M. Simms, of Richmond, Indiana and Gertrude Simms Hodgson, of Kankakee, Illinois; and one granddaughter.

KERR—Lillian Kerr on December 13 at Warren Memorial Home Hospital, Warren, Indiana. She was the daughter of Sanford and Cordelia Talbert Kerr, a life long resident of Wabash and a member of the Wabash Friends Church. Lillian Kerr had been a resident of the Home for the past four years, after being employed as a stenographer for many years. Funeral services were held at the Home on December 15, with burial in Wabash Friends Cemetery.

MARIS—Anna Jane Maris, a life long member of Paoli Friends Meeting, passed away on July 4, after an illness of four years. The daughter of Aaron and Mary Rhodes Maris, Anna Jane Maris was born near Paoli, Indiana in 1885 and graduated from Earlham College in 1908. Later she attended Chicago University, University of Wisconsin and Indiana University. She taught at Bloomingdale Academy in Parke County, in High School at Kansas, Illinois and at Oakwood Seminary at Union Spring, New York. For many years she was principal of the Paoli High School. She was active in work of Paoli Friends meeting and was for many years a teacher in the Sunday School, as well as a regular attendant at Yearly Meeting where she had served as reading clerk. Always desiring to broaden her life, she spent a summer term at Pendle Hill after her retirement as a teacher.

STANLEY—Edith Stanley, daughter of Ezra and Ella Weesner Stanley, at Memorial Hospital, Elyria, Ohio, on September 26. Born September 1, 1892 at Wabash, Indiana, Edith Stanley graduated from Earlham College, after which she studied at the University of Kentucky and at Iowa University. In 1929 she joined the administrative staff at Oberlin College, becoming acting registrar in 1936 and was registrar from 1938 until her death. Survivors include a brother Lawrence of Wabash, two nephews and two neices and nine grand neices and nephews. Services were held in Wabash Friends Church and burial was in Friends Cemetery.

STOUFFER — Henry Stouffer, retired farmer, on September 30 at his home in Wabash, Indiana. Born April 2, 1880 to William and Hester Stouffer, he was married in 1908 to Rose Cathrine Hipskind who survives. Also surviving are two sons, Joseph and Robert; five daughters, Elizabeth Miller, Alice Myers, Frances Stewart Cathrine Urooman and Ruth Barnett; two sisters, Sarah Rife and Harriett Lamb, twenty-two grandchildren and one great grandchild. He was a member of the Wabash Friends Church where funeral services were held. Burial was in the Friends Cemetery.

WIGHAM—William R. Wigham, on Dec. 4 at his home in Dublin, Ireland, at the age of ninety. Many Friends in America will remember him as a fraternal representative from Irish Friends to the Five Years Meeting sessions.

WOOD—Harry D. Wood on December 26th at his home in Fairmount, Indiana at the age of 80. He was born in Grant County, where he spent his entire life, to Marion and Emma Kelsay Wood. He was graduated from Fairmount Academy and Butler University in Irvington. He and the late Mary Lindley Wood observed their golden wedding anniversary in August, 1952. He was a retired farmer and grocery operator, being the owner of a retail paint store at the time of his death. He shared cheerfully and actively all meeting activities.

Funeral services were in charge of Xen Harvey. Survivors include two sons, Lowell of Chicago and Fred of Fairmount, one sister, Mrs. Phebe Kitterman of Houghton, New York, and two grandchildren of Fairmount. Burial was in Park Cemetery.

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ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Joseph A. Vlaskamp, Minister to Youth.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meetings for worship; second and fourth Thursdays; 7:30 p.m.; in Educational Building of Evergreen Presbyterian Church, University at Tutwiler; secretary, Esther McCandless, 1729 York, 2-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister. Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor. Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting, 27 Saratoga Ave.; Worship 11 a.m.; Study 10 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.

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